

Behold a Cry!

Or, a TRUE

RELATION

OF THE

Inhumane and Violent **OUTRAGES** of
divers *Souldiers*, *Constables*, and others, practised
upon many of the Lord's People, commonly
(though falsely) called *Anabaptists*, at their several
Meetings in and about *London*. *K*

Together *Anabaptists in*

With the Violence offered some of them in *Newgate*,
(where they are now Prisoners) by the Fellons in the same
place.

The Earth was filled with Violence, Gen. 6. 11.
The Lord loveth the Righteous, but the Wicked and him that
loveth Violence his Soul hateth. Psal. 11. 5.
As a roaring Lion and a ranging Bear, so is a wicked Ruler
over the people, Prov. 28. 15.
The Prince that wanteth understanding is also a great Oppres-
sour, Prov. 28. 16.
A man that doth Violence to the Blood of any person, shall flee to
the Pit, let no man stay him, Prov. 28. 17.

London, Printed in the Year, 1662.

11500711

Behold a Cry !

Or, a TRUE

RELATION

OF THE

Inhumane and Violent OUTRAGES of
divers *Souldiers*, *Constables*, and others, practised
upon many of the Lord's People, commonly
(though falsly) called *Anabaptists*, at their several
Meetings in and about *London*. *K*

Together *Anabaptists in*

With the Violence offered some of them in *Newgate*,
(where they are now Prisoners) by the Fellons in the same
place.

The Earth was filled with Violence, Gen. 6. 11.
The Lord loveth the Righteous, but the Wicked and him that
loveth Violence his Soul hateth. Psal. 11. 5.
As a roaring Lion and a ranging Bear, so is a wicked Ruler
over the people, Prov. 28. 15.
The Prince that wanteth understanding is also a great Oppres-
sour, Prov. 28. 16.
A man that doth Violence to the Blood of any person, shall flee to
the Pit, let no man stay him, Prov. 28. 17.

London, Printed in the Year, 1662.



Behold a Cry !

O R,

A true R E L A T I O N of the Inhumane and Violent Outrages of divers *Souldiers*, *Constables*, and others, practised upon many of the Lord's People, commonly (though falsly) called *Anabaptists*, at their severall Meetings, in and about *London*, &c.

THe sundry and divers Abuses that hath been offered time after time, to the free-born People of *England*, contrary to *Magna Charta*, and the *Petition of Right*, and all the known Laws of the Land, the *Declaration* and *Proclamation* of the King that now is, we cannot suppose the Nation wholly ignorant of ; but how inhumanly they have been used, and with what violence *Souldiers* and others have proceeded in severall places where they have in the fear of the Lord been assembled, their usual manner being to come with *Souldiers*, which commonly were most of them rude Youths, or Mercenary men, of the ruder and viler sort, and they with their Muskets, and some with their Swords drawn, to the affrighting of Women and Children, breaking and spoyling of their Goods ; doing violence to their persons, by pulling, halling, and beating some of them, the which they may not understand : Now that all, both Magistrates and People may be rightly informed, the mouth of Falshood and Scandal stoped, and such Abuses redressed, we shall in particular give a brief hint of some of them, as followeth.

In *June* 1661. there came divers rude *Souldiers*, Wicked, Swearing, and Debauched persons, to the Meeting-house in *Brick-Lane* near *White-Chappel*, and laid hands on severall men, to the

A 2

number

number of more than twenty, who, in a peaceable manner, demanded of them their Warrant for their so doing, but they would not shew them any; which, one *William Caswel* seeing, he said (or to this purpose) *That if they had a Warrant he would obey it, but if they had none, they should carry him, for he would not go:* With that they beat him with their Hangers about the Head, and pulled him along by force, and sometime taking him up between three or four of them, and then letting him fall with violence into the Dirt, pulling by great force his Stomack and Breast against the Railes, insomuch that with blowes, and falls, he is deprived of health to this day: And when (because the King in his *Proclamation*, bearing date *January 17. 1660.* declared, *That if any should be so hardy, as to seize the Persons of any without Warrant, &c. that then they should be left open to the Law to be proceeded against, and receive according to their Demerit:*) there was several of the Actors of this Tragedy arrested, and Sute, being according to Law, commenced against them, and the persons abused, intending to go on; they were suddenly surprised, and prevented by *John Robinson*, who granted a Warrant, to seize the Body of *Thomas Hull* and the above said *William Caswel*; the said *Thomas Hull* being taken in the street, by virtue of the aforesaid Warrant, and carried before *John Robinson*, who in a fury demanded, how he durst arrest his Souldiers? and would not take baile, but sent him to *Newgate*, and one with him, who only came along with his Friend, the said *Thomas Hull*, and desired to baile him: Where they both lay about ten or twelve dayes before they could be bailed, and were held bound from Sessions to Sessions, for a long time after, before they could be discharged; So little was the *Kings Proclamation* regarded by *John Robinson*.

Secondly, on the 20th. of *October, 1661.* there came a parcel of the aforesaid rude Souldiers to the Meeting at *Brick-Lane*, and took away one that was then Preaching: Some there desired them to shew their Warrant for their so doing; one Lieutenant *Wilton* shewed his Commission as he was an Officer, which being read, he said, that was sufficient; one answering, said, that was not sufficient, he ought to have a particular Warrant, with the name of the Person seized, expressed in it; and under the Hand and Seal of some one Justice or more; one Ensigne *Spike*, answered, If that were not sufficient, it was sufficient Sir *John Robinson*, as he

he called him, bad them by word of mouth do what they did ; to which was answered, That a verbal Order from him or any other Justice else, was not according to Law in such a Case ; neither did the Law intitle them to be Executioners of it ; but if they had a Warrant, as they had none, it ought to be directed to some Peace-Officer, and not to them : yet notwithstanding they carried him away to the Tower, before *John Robinson*, who sent him to *Newgate*, pretending and inserting great matters in his *Mittimus* ; where he lay thirty Weeks without any thing laid to his Charge, and then they released him.

Thirdly, on the third day of *November 1661*. they came again in the like manner to the aforesaid place, in as rude a manner as before, and with as little a shew or face of Law, they seized him that was preaching (as one was at that time) and when they had taken him down, they took away three more, two of which were sitting at the Table, whom they carried before *John Robinson*, who committed them all to *New-Prison*, inserting in their *Mittimus*, things of an high nature ; as their speaking of treasonable Words, and the like, who, when some questioned the Legallity of their seizure, he, *John Robinson*, replied, with some Indignation, *That he sent them to do what they did* ; as if his Verbal Command were sufficient to justify their illegal Proceedings. And at Sessions following, there was one of them removed in time of Sessions, only by *John Robinsons* Warrant from *New-Prison* to *New-gate* ; in order as he said to his Tryal, which he could never attain to have, nor any thing laid to his charge, though he often called for it in the face of the Court ; but had no notice taken of him, nor never returned in the Callender ; yet was he kept in *Newgate* twelve weeks unjustly ; till he was fetched out by a Person in authority. He suffered in all near 18 Weeks Imprisonment ; and the rest of his Fellows suffered 28 Weeks Imprisonment, and then were released, nothing being laid to their Charge.

Fourthly, the 25 of *May, 1662*. at a Meeting in *Shacksbies-Walk*, near *Wapping Wall*, where some People were peaceably met, there came Souldiers in a hostile manner with Swords and Muskets, pulling and halling some of them, and the Man that was Preaching they pulled violently down from the place where he stood, though it was his own hired House ; and such was their
rage

(6)
rage notwithstanding he was their Prisoner, because he continued speaking, they cryed shoot him, before he had any Tryal or was found worthy or not worthy of Death; and such was their violence, that a Child belonging unto the Family, about a Year and a quarter old, was so affrighted and awakened out of its sleep, as it lay in the Cradle, with which fright it fell sick and never recovered its sickness, but died three dayes after; and whether they were the Cause of its Death or no, is left to the Lord to determine at the last day. They carried two of the said Meeting before *John Robinson*, who committed them to *Newgate*, were they still remain, nothing being laid to their Charge.

Fifthly, On the same 25th. day of *May*, the Souldiers came to *Beech-Lane*, to a Meeting there, with their Swords drawn, pulling and halling of them violently, and two of them they carried in the morning to *Newgate*, where they were kept, and never had before any Magistrate to be heard, nor accused by any till the Quarter-Sessions, which was a Month or five Weeks after.

Sixthly, On the first day of *June*, 1662. they came to the aforesaid *Beech-Lane*, with their Swords drawn as before, the *Ensigne* came in with his Sword drawn, holding of it over the head of him that was Preaching, pulling them violently down the Stairs, carrying them to *Pauls Yard*, and from thence to *Richard Brown*, who committed them to *Newgate*.

Seventhly, On the same first day of *June*, 1662. the Souldiers came to *Brick Lane* aforesaid, in like violent manner, with Swords and Muskets, and forced him that was speaking, down, with great outrage, and carried ten of the men before *John Robinson*, who after his wonted manner committed them to *New-Prison*; this was in the Morning, and in the Afternoon they came again with far greater violence, broke the Pulpit all to pieces, they left not a whole piece of Wood, and carried eight more to the Tower before *John Robinson*, who committed them to *New-Prison* also: But not to omit an Act worthy the observing, *John Robinson* as he came (near night) by the Watch-house at *Brick-Lane End*, where the valiant Souldiers were keeping Guard, they told him what they had done, how they had broken the Pulpit: He (*John Robinson*) answered, It was well done; and gave the Souldiers a piece

piece of Gold as a Reward for their good Service.

Eighthly, On the eighth of *June*, 1662. the Souldiers came again to *Brick-Lane*, Exercising their wonted Violence and Tumultuous behaviour; they carried away seven men before *John Robinson*, who committed them to *New-Prison*, where they yet remain. On the same eighth day of *June*, the Souldiers came to the Meeting in *Beech-Lane*, manifesting their fury and rage; they took away onely him that was Preaching, and carried him before *Richard Brown*; when the man was before him, amongst the rest of his learned discourse, he told him, he should teach him a new Trade (meaning, as we suppose, that he would send him to *Bridewel*) and have the skin from his Back: He committed him to *Newgate*.

Ninthly, On the fifteenth of *June*, 1662. the Souldiers came again to *Brick-Lane*, in such manner as they were wont, they took six men and carried them to *John Robinson*, who committed them to *Newgate*. And on the same day they came to the Meeting at *Beech-Lane*, and violently set upon them with drawn Swords, pulling of them out of their Meeting place with great rage; The place they stood to Preach in, they brake it down with such fury, that they broke their Muskets: They struck several persons to their detriment in point of health. After which, they took two men more, carried them to *Pauls Yard*, and from thence to *Newgate*, where they were kept while Sessions, not being at all committed or had before any Magistrate, and at Sessions returned to *Newgate*, nothing being laid to their Charge; where they still remain.

On the same fifteenth of *June*, 1662. the Souldiers came with great fury and rage, with their Swords drawn, to the Meeting at *Petty-France*, where they very inhumanely wounded a Boy almost to death; it was doubtful whether he would recover it: They took away him that Preached, and carried him to *Newgate*, and never had him before any Magistrate, where he remained till Sessions, and from thence was returned to *Newgate* again, where he yet remains.

Tenthly, On the 29th. of *June*, Souldiers came to *Petty-France*, full of Rage and Violence, with their Swords drawn; they wounded some, and struck others, broke down the Gallery, and made much spoile: This was in the Morning. In the Afternoon the Souldiers came to *Baick-Lane* practising their wonted Cruelty, by pulling, pulling, and beating them, and took several, had them before

John

John Robinson, who committed them to *New-Prison*.

Eleventhly, On the 6th. of the Month called *July*, the Souldie came like Beasts of prey to *Brick-Lane*, where they shut the Door and kept in all that were there, and with great violence they brake the Forms before their faces, they left not one Form whole, taking the Leggs and hurling them against the Glass Windows, pulling and halling many, not regarding Sex, Childhood, nor Old Age; they took six men, had them before *John Robinson*, who committed them to *New-Bridewell*: In the morning following they were by the Keepers of *Bridewell* called to beat Hemp, which they refusing to do, were put into *New-Prison* to the rest of their fellow Sufferers, where they still are.

Twelfthly, On the 27th. of the same Month, the Souldiers came to *Brick-Lane* aforesaid, with a multitude of rude people, as Butchers out of *White-Chappel*, Bailiffs-followers, Boys, and such like unruly and debauched fellows, with a Constable, like themselves who (as we heard) told *John Robinson*, That he could not overcome them, nor break the Meeting at *Brick-Lane*. *John Robinson* answered (as was said) *That then he should let in the multitude upon them, and let them tear their Clothes from their backs*; or Word to that purpose; which may very well be judged to be true, for the abovesaid ungodly wretches, Souldiers, and Constables, after they had beat, pulled and halled them, in a very inhumane manner themselves set the great gates wide open; The Constable, named *Bartlet*, a Cook, and *Brown* the Marshal, a wicked lewd fellow calling the rude multitude in, marched down before them, saying to them, *Do your Work boyes*, which they did, for they beat the Women and Maids, broke the Forms, the Glass Windows, & the Doors, making such spoil and havock as was seldom heard of; sparing none, no not Women big with Child; This *Brown* the Marshal being asked, Why he beat the Women? he said; *Who saw me? who will swear it?* And with those words fell more violently upon the Women, some whereof were with Child, striking of them with his fists such blows that made them reel. Again a Maid had her Bible snatched away, she labouring to get it again, was struck over the Eye, that it was black a long time after. Then the Souldiers took six men and a Woman, and carried them to *John Robinson*, who notwithstanding committed them all to *New-Prison*.

Many other Cruel and inhumane actions, they have committed

at other times, and in other places, which is here omitted, which no doubt but the Lord hath taken notice of ; and will one day recompence it upon the heads of them that were the Actors in it : Now that these things are contrary to Law, I think that we need not spend Time and wast Paper to prove the Law allowing no such Violence, but on the contrary, forbids and punisheth it ; but we are content to wait until the Lord shall arise to plead our Cause.

Thirteenthly, On the third day of the Month called *August*, 1662. when the Prisoners in *Newgate*, called *Baptists*, were in their Chamber seeking the Lord, and speaking to one another, that they might, as their Duty is, *provoke one another to Love and good Works*, Heb. 10. about four of the Clock in the afternoon, the Thieves, as *House-Breakers, Pick-Pockets, Highway-Men*, came with violence into our Room, one took up a Bible from the Table and threw it down to the ground, asking, what we did there ? struck one in the Face with his Fist, and he with the rest fell upon us, drew their Knives, and indeavoured to Stab some of us ; but the Lord was pleased to deliver us from their Cruelty, for we took courage to defend our selves, and escaped their Bloody hands ; and on the same day, the like Violence, as we were informed, was offered to those Brethren in the *White-Lyon, Southwark*, by the Fellons there ; and on the first of *June*, so called, 62. which was upon the first day of the Week, after we were brought to Prison, some of the Keepers did come up to us, and charge us that we should not Pray, nor Preach, for if we did, they had order to put us into the Hole, and that they must do it : And though that was not executed, yet the Fellons did come violently upon us in our Room, and did beat some of us, and threaten us all, saying, they would now order us well enough, for they had Commission so to do.

Will not the Stones in the street cry out (if we should hold our peace) against these Wicked, Filthy, and Ungodly Proceedings of these Wicked men ? and is it not the more to be lamented, that such things should be practised in a Nation, who profess themselves to be Christians, and the only true Church separated from *Rome* ? and yet they follow *Romes* steps in Persecuting the Righteous, and all them of different Perswasions from them, and that they do in such a way and manner by Violence, Cruelty, Spoile,

and Blood. shed, that *Rome* it self can hardly exceed them; and the very Heathen would be ashamed of them, their own Laws they make no Rule, they spare not to violate them, though they cry up Obedience to the King, and call such *Rebels* as dare not violate their Consciences by obeying the King to disobey God, and Jesus Christ, King of Kings, and of Nations, the only Law-giver; yet they themselves regard not the Kings Commands, they put in Execution their own Wills, no man (in Power) controuling them, as if every Wicked man, and prophane Blasphemous Person, were left to do in Persecuting of the Godly, whatsoever seemeth good in his own eyes; and as though there were no King in *England*; as if the Lord's People were appointed to be murdered and slaughtred by them, their Houses rifled, and yet these say they are Christians; their Ministers tell them so, and encourage them in their wicked Wayes, their filthy prophane and lewd doings, and tell them that others be *Hereticks, Schismaticks, Separates, Phanaticks*, and what not? and so set on the Wicked like a company of greedy Dogs upon harmless Sheep, who run upon them with open Mouth, as if they would devour all at once, and make a full end quickly.

Oh horrible! can these men be the Ministers of Christ? and such the Members of Christ, that use such violence to their Neighbours that the Law of God nor of Nations will not in the least justify them in, is it not a certain token of *Perdition to them*? Phil. 1. 28. may they not in their Actions read themselves Sons of Perdition, the hated of God? *For the Lord tryeth the Righteous, but the Wicked and him that loveth Violence his Soul hateth*, Psa 11. 5. and yet they say, they are the true Church, their Ministers say so, and therefore all must be conformable to them and their wayes, or else Persecute them, Banish them, Hang them, they are not worthy to live, they cannot use them bad enough. But if there were but one *Gamaliel* amongst them, he would say, *Refrain from these men, and let them alone; for if this Counsel, or this Work be of men, it will come to nought, but if it be of God, you cannot overthrow it, lest haply ye be found even to fight against God*, Acts 5. 38, 39. or were there any as rational as the Heathen, they would not violate their own Lawes, for they mightily stood upon it, and were very exact and careful to maintain them, and all those Priviledges that did acree to any by them; for when they bound *Paul*, and would have

(11)
have scourged him, *Paul* said, *Is it lawful for you to scourge a Roman, and uncondemned?* When the *Cenurion* heard that, he went and told the chief Captain, saying, *Take heed what thou doest, for this man is a Roman, &c. then straight-way they departed from him that should have examined him* (or as the *Margent* reads it, tortured him) and the chief Captain was afraid after he knew that he was a Roman, and because he had bound him, *Acts 22. 25, 26, & 27, vers.* They were so just in their Proceedings, though Heathens, that they would punish Injustice in any, therefore the chief Captain was afraid, knowing what was done to *Paul*, was done contrary to Law; but here in a Christian Nation, as they say they are, we are beaten, wounded, pulled and halled, our Goods spoiled and broken, and we free-born *English* men and uncondemned, and no notice taken of it; the chief Captains, *John Robinson*, and *Richard Brown* are not afraid, but rather countenance than reprove the Violence that is offered at this day; and is it not much to be lamented, that such wicked and ungodly Assemblies, as *Stage-Plaies*, *Popit-Plaies*, *Bear-Baitings*, *Prizes*, going about the streets with Drums, their Swords drawn, drawing many lewd Persons after them to their ungodly Sports and prophane Pastimes, *Mor-risancing*, setting up *May-Poles*, and meeting to *Dance* about them, *dancing for Garlands* in many Streets, *Revellings*, *Whitson-Ales*, and the like, by which Youth is nourished and hardened in Vice and Vanity, many times to the utter ruin both of Body and Soul; by the means of which wicked prophane Meetings, and Assemblings, *Blasphemy*, *Swearing*, *Cursing*, *Quarrelling*, *Drunkenness*, *Adultery*, *Contempt of God*, his Word and true Worship, is withered in; many Families impoverished, and Wives and Children sit at home with hungry Bellies; and that which may not be forgotten, the Curses and Judgements of God hangs over this poor Nation, and are threatned against it for these their ungodly deeds, and all this is suffered, none making any attempt to suppress them; but in such Meetings appointed for the Service and Worship of God, where his Word is purely taught, his Ordinances administred rightly according to the Primitive Institution, and his People in the name and fear of Christ assembled, whom they can charge with nothing but in the matters of God, they are incontinently taken and abused, thrown into Prison, there kept amongst common Fellons, who are desperately bent to harm them,

did not the Lord protect and keep his poor People, as though God were like unto them, to delight more in *Maygames* and *Stage-Plays*, &c. than in the solemn Assemblies of his People : Oh! *England, England*, What wilt thou do when the Lord enters into a controverſie with thee, thou City of *London*, to whom God hath ſhewed ſo many Mercies, to whom God hath given ſuch Means, and ſuch plenty of the Means of Grace ; what Nation hath had ſuch Means as *England* ? And what City hath God ſhowered down ſuch Flouds of Mercy and Grace upon, as he hath upon *London*, and yet how hath *England* and *London* requited the Lord ? what have been the fruit of that rich mercy of the Goſpel, that thou haſt had ? will God accept of *Violence*, *Tumults*, *Blood-ſhed*, *Swearing*, *Cursing*, as *Damnum*, *Sinkum*, and many ſuch Execrations, fearful belching forth of *Blasphemies*, provoking him to his very face, by daring him to deſtroy them, and confound them ; thinkeſt thou oh *England*, that God accepts of *Bear-baitings*, *Tavern-huntings*, *drinking Healths*, while they wallow in the filth and mire of their uncleanness ; no no, theſe things are an abomination to the pure and holy God, and theſe things will haſten his Wrath, and bring down his Fury upon thee, if thou repent not, and break off theſe crying Sins by Righteouſneſs.

But to return, what ſhall we ſay, can this be a Chriſtian Nation ? can any man that hath his eyes in his head, ſee any Chriſtianity, or any likenes of Chriſt amongſt them ? did he ever give them any ſuch example, as to perſecute any for Conſcience ? hath not he left this charge with his Miniſters, by the Apoſtle *Paul*, ſaying, *The Servant of God muſt not ſtrive, but be gentle to all men, apt to teach, Patient, in Meekneſs inſtructing thoſe that oppoſe themſelves, if God peradventure will give them Repentance, to the acknowledgement of the Truth, 2 Tim. 2:24, 25. and again he muſt be one that holds faſt the faithful Word, as he hath been taught, that he may be able by ſound Doctrine, both to exhort and convince the Gain-Sayers, Titus 1. 9. Timothy and Titus, to whom this Word was writ, were Biſhops, and we have ſome men that ſay they are Biſhops now, but were they ſuch as Chriſt would own to be ſuch, then would they be gentle, and not ſtrive, yea they would be gentle to all men, although they were *Hereticks*, (as they ſay we are) and though it ſhould be granted, we oppoſe our ſelves againſt the truth, yet is it their duty in meekneſs to inſtruct us, and not to ruinate us ; and if they ſay*

say we are *Gain-sayers*, then ought they by sound Doctrine to *Convince us*, and not by such inhumane and violent dealings think to *Profelyte us*, for that is not the Way of God but of the Devil, *Rev.* 2. 10. and therefore had they the Truth as they have not, they would be willing to take the course the Apostle directs to.

Were they Bishops as they say they are, but are not, they would be willing to come forth by sound Doctrine, and Scripture-authority, to convince us that they are Bishops, and that Christ the Head of the Church, hath called, chosen, and appointed them to be Lord-Bishops, Archbishops, or Bishops, and that their wayes of Worship are agreeable to the mind of Christ contained in the Scriptures: Their sprinkling Babes, their Common-prayer, their Holy Garments (as they say they are) as Lawn-sleeves, Tippets, Caps, Surplices, with many more Vestments; Their Organs, and other Wind-Musick which they use, with Singing-Men and Boyes, and many more such like things; then shall we submit to it, and acknowledge we have been mistaken and misled: But if they will use no other Arguments than such down right Blowes as we now have, they will never convince us that they are the Ministers of Christ, or their wayes the good Old Way we should walk in: For was it ever known that *Peter* and *Paul* Cudged people into the way of the Gospel? Can it be imagined that they Convinced and Converted any by imprisoning them, or any such like way? Nay on the contrary, they themselves were Persecuted, Imprisoned, Scourged, and commanded not to Preach any more in the name of Jesus; Yet would they not forbear, because it was better to obey God rather than man. And truly though it may not be universally true, that every one that is persecuted is, therefore a good Christian, yet this is most certain and universally true, that they that do persecute any for Conscience or Religion, are at the best but bad Christians; for those that are in the true Faith and Fear of the most High, that worship the Lord in Spirit and in Truth, are by Jesus Christ said to be his sheep; now we know that sheep are of such a nature that they will not destroy, no nor harm others, but are as Christ saith, *sent forth amongst Wolves*, which are of a quite contrary nature, Beasts of prey, and very ravenous: Such differences there are between the Persecuted, and the Persecutors, the true Church and the false: For the people of the Lord were grievously persecuted in most Ages, it was given to them to suffer for Christ's

Christ's sake : And *they that would live godly in Christ Jesus, suffered Persecution*, as saith the Scriptures. But we never heard of any of them, to wit the true Churches of Christ, or his true and faithful Ministers, that did ever Persecute any for Conscience, or took that course to convince Gain-sayers ; but they laboured night and day in the Word, approving themselves by sound Doctrine to every man's Conscience, that so they might be profitable to the Souls of Men, and finish the Ministry that they had received of the Lord ; they counted not their Lives dear unto them , but exposed themselves to Hunger, Nakedness, and to an innumerable company of Sufferings, and never were Lords and Rulers of Nations, neither were they called of men *Rabby*.

The truth is, except our Consciences be Convinced by the Scripture and sound Reason, that we are in the Wrong, and the Bishops, so called, in the Right, it is not beating and halling of us to Prison, and spoiling of our Goods, nor greater matters than all that will do it: For though it may be thought by some rebellion, and by some others imprudence to keep up our Meetings when we are forbid, yet such is our respect to the Law of God, and Christ our Lord who died for us, that we cannot but obey him rather than men : and indeed do esteem our Meetings, and the Ordinances of God more dear to us, than our Estates, Relations, nay than our very Lives, what ever may be thought of us, or how ever we may be presented by any ; Neither do we doubt but that the Lord who is our Light and Salvation, and the strength of our Life, will enable us to endure the Cross, and despise the Shame, what ever it be that may be inflicted on us ; for this we know, that the Captain of our Salvation, Jesus, to whom we look, went before us in suffering, and if they persecuted the green tree, much more will they persecute the dry, and if they called the Master of the house *Beelzebub*, how much more shall they call them of his household, *Mat. 10.25*. And if they said of him, [Christ] *He hath a Devil, and is mad, why hear ye him ?* much more will they say of his followers, they are *Phanaticks*. What our Lord went before us in, he in his rich and free Love hath made us willing for to follow after, and doubt not but he will give us more strength, and make us yet more willing to suffer for his sake, what Tribulations soever we may meet with, having a good Conscience, (and that is to us a continual feast) void of offences towards God and towards them : knowing
they

they cannot justly accuse us of any thing that we have done, without it be that we are faithful and constant to what we know of Christ, and will not submit to any thing that is of humane Invention, and contrary to the Light of our Consciences; and in this we can rejoyce, and be exceeding glad, *because great is our reward in Heaven*, it being a choice favour from the Lord, who accounteth us worthy to suffer shame for his Name; and though we may suffer more than yet we have done, yet this we know, that God will at length arise and plead our Cause, and judge between Us and our Persecutors. Then let such take heed, the Lord will one day avenge his Elect, that cry day and night unto him, though he bear long with them; I tell you, saith Christ, he will avenge them speedily, *Luke 18. 7, 8. For the day of vengeance is in his heart, and the Year of his Redeemed will come, and though there be none to help, nor none to uphold, yet his own Arm shall bring Salvation, Isa. 53. 4, 5.* Let the Lords people therefore Labour to be found in a patient waiting for the coming of Christ, *He that shall come will come and will not tarry*; and then he will give a reward to every one according to their works, with whom there is no respect of Persons in judgement; whose is the Kingdom, the Power, and the Glory, now and for ever, *Amen.*

POSTSCRIPT.

WE would not be understood by any, that we send out this Cry because we are wearied with what we have suffered, or afraid of what we may further suffer; but that we might shew to the World that our Sufferings are altogether contrary to Law and Humanity it self: For did they no more than were Law, we should be silent, and willing with much rejoycing to endure and suffer it in that blessed Cause of the Gospel, which we are not ashamed of, nor of the Testimony of the Lord Jesus, for whom we are willing to suffer the loss of all things, esteeming it a very choice Mercy that the Lord should accept of such poor nothing and unworthy Creatures as we are, to bear a testimony for him, against Idolatry and Prophaneness.

THE END.